854 the mouths of their babies. Reaching the age of three or four months they crawl on hands and feet all over the house just like small dogs. They wallow in the dust and roll unceasingly on the soil and they accustom themselves so well on all fours that when they are adults they run as fast in this way as the French do upright. When their strength allows it they /infants/ stand up, falling more often then they walk. It is amazing to see them continually falling on their hands or on their behinds.

●24 They all eat earth, the mother as well as the children. The cause of such an irregular appetite can be explained to my satisfaction only by an excess of melancholy, which is the predominate humor among all Caribs. This is so true that they find as much delight and satisfaction in eating chalk as they do in eating sugar.

854 The mothers tenderly love their children and are always on guard to ward off anything harmful which might happen to them. They almost always hold them suspended at the breast. When they go to sleep at night in their awkward hammocks it is amazing that they never smother their children, for they often go to bed completely drunk and out of their mind. They /mothers/ are rarely separated from their children and in all trips by sea or land they carry them under their arm in a small cotton hammock which is slung from their shoulder in order that they will always have in front of their eyes the object of their care.

586 If it happens that the husband leaves his wife, she keeps all of the children and she never gives any of them to him unless she is compelled by force to do so. Children who have been abandoned by their father help their mother and provide subsistence. When the children are older, if they are boys they follow the father and eat with him. If they are girls they follow the mother and eat with her. All of the
861 children, boys as well as girls, are raised by their mothers and fathers more as if they were beasts than as rational beings. They do not teach them to be either civil or honorable. They do not even learn to say good morning, or good evening, nor to thank people for small favors. As a result of this training they don't honor their parents either in words or in respectful attitudes. If they obey their parents' commands this comes more from whim than from the respect which they bear them. This wildness of behavior continues among the children, since

6: Taylor E-5 (1930-1937) 1938
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757 Colic: An infusion of the seeds or leaves of the bay tree (Carib, Achuru: *Pimenta acris*).
278 Debility in women: A concoction made from the tuber called Carib (or red) chalotte (*Cipura* sp.?).
Lack of appetite: Water in which has soaked Cimaruba chips (wild quassia, *Simaruba amara*).

These are straightforward houshold simples. Others partake more of the nature of charms. Of the latter, the best known are: "Surette de montagne," a sweet-smelling vine found only in the depths of the high-woods, and "l'envers caraïbe" (*Maranta indica* sp.?), a rare species of small-leaved native arrowroot (not the ordinary white or red maranta) with reddish leaf stems and tubers that go straight down and are said to intertwine or "plait" themselves. Native tobacco and a stupefying variety of ivy, or caapi, are known, but are not, as far as I could learn, now used. Earth or clay is eaten
[261] by some, but the practice is regarded as a vice by the community. On the other hand, many vouch for the good effects of one's own or another's urine, drunk warm, as a cure for poisoning or stomach ache (an emetic?); while others chew the gum of the gommier (*Dacryodes hexandra* and *Icica heptaphylla*) in order to improve their wind."
[832] An aphrodisiac, known as "poudre pine tortue" (powdered turtle's penis) is made and sold in the island.

787 "A Carib does not dream for nothing," I was told. He believes his dreams announce or portend grave events affecting himself, his family, or his friends. It certainly is amazing how often such omens prove correct.

753 All serious sickness and death itself are looked upon, not as the
754 result of disease or age, but as the works of extra-natural agencies known as pial. Thus, little confidence is placed in ordinary medical means of restoring health. The Caribs do not fear death, but are terrified at the idea of the hospital, and especially of being separated from their home environment in their last moments.

754 A pial, to become effective, must be instituted by three persons—usually two men and a woman. The actual harm in any pial is wrought by spirits who have, so to speak, no personal grievance, but, bullet-like, are merely unleashed and set onto a given person when he or she unwittingly touches some object—such as a stick or branch placed across the path—harmless in itself, but magically dealt with by the pialmen in order to make it the agency for releasing the pial. So one may, by good luck or cunning, escape a pial intended for oneself, or fall, by ill chance, under a pial intended for somebody else.

"They are taking life tonight," said an old Carib friend of mine the night he died of what I took to be a pleurisy brought on by the enforced wearing of wet clothes. I have often wondered whether he referred to the persons he believed to have bewitched him or to the death spirits themselves. Three years later (two weeks ago as I write now)